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SHORT, PLAIN, and WELL-GROUNDED
INTRODUCTION
TO
CHRISTIANITY,
WITH THE
FUNDAMENTAL MAXIMS
OF
JESUS CHRIST;
AND THE
Confession of a TRUE CHRISTIAN.

Published first at *Venice* in *Arabic* and *Italian*,
in order to be dispersed among the Neigh-
bouring *Mahometans* and *Jews*.

Translated into *English*

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and *Portuguese* Languages, in *London*.

L O N D O N.

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SHORT, TALK, AND WITTED

INTRODUCTION

TO

CHRISTIANITY

WITH THE

ESSENTIALS OF

OF

JESUS CHRIST

AND THE

CHRISTIAN

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*To the Right Reverend and Honour-
rable the PRESIDENT, and Mem-
bers of the Society for the Propaga-
tion of the Gospel in Foreign Parts.*

S the Design of your Institution is the most noble and laudable, the spreading the Knowledge of the true GOD, and of his CHRIST, among Nations buried in Darkness and Ignorance, I presume to offer to your Protection the following Translation of a small Treatise, written originally in *Arabic* and *Italian*, for the Instruction of New Converts to Christianity. I submit to your Judgments the Usefulness of it; but as I am lately become, thro' divine Grace enlightening my Mind, a Profelyte from *Judaism* to Christianity, so I must acknowledge, that the Reading of this little Book gave me great Comfort and Satisfaction: It seems to me to contain the pure, plain, and easy Doctrine of our Saviour Christ, and of his Apostles, as handed down to us in the New Testament, not in the least defaced with the Innovations of subsequent Professors, disguised with Super-
stitutions,

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DEDICATION.

stitutions, or distinguished with the particular Marks of any, whether more antient or modern Class of Christians, who have each in their Turns arrogated to themselves the glorious Denomination of the *Church of Christ*, almost exclusive of their Brethren; and have dignified their several Systems, fraught with new-invented Doctrines, with the infallible Name of *Orthodoxy*, or being in the Right: On the contrary, this seems to be neither of *Paul*, nor of *Apollos*, nor of *Cephas*, but of *Jesus Christ* only, 1 Cor. i. 12.

That the Kingdom of Christ may flourish, that those who call themselves Christians may so conduct themselves by their exemplary Conversation and Love, as to bring over to the Doctrines of Christ their scoffing, unthinking Neighbours at Home, and the blinded Heathens or Infidels abroad, where-ever they happen to live among them, is the sincere Prayer of,

GENTLEMEN,

Your most devoted,

London,
Nov. 13. 1749.

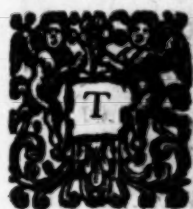
humble Servant,

DAVID ABOAB.

P R E-



P R E F A C E.



THIS little, but comprehensive and excellent Treatise, was put into my Hands by *Dr. Mortimer*, Fellow of the *Royal College of Physicians*, and Secretary of the *Royal Society*, *London*; a Gentleman of great Candour, Learning, and Ingenuity; and to whom I am greatly obliged for the Honour of his particular Notice; and under whose kind Encouragement and Approbation this Translation ventures to make its Appearance in the World. The Original was given to *Dr. Mortimer*, by the late learned and ingenious *Mr. Andrew Celsus*, Professor of Astronomy, and Secretary of the Royal Academy of Sciences at *Upsal*, in *Sweden*, in the Year 1735. who had then lately brought it with him from *Venice*; where he received this Account of the Author of it, and his Design in writing it:—That he was a Jesuit, who had been sent a Missionary among the *Turks*; but, after his Return from this Employment, became sensible that he himself stood in need of Conversion from Popery to that true and unaffected Simplicity of Religion taught in the divine Writings. Upon a thorough Conviction,

Conviction, therefore, of the Absurdities and Superstitions of the Church of *Rome*, he relinquished its Tenets and Ceremonies, and embraced only the Doctrines and Form of primitive Christianity, as professed by those Reformed Christians now known by the Name of Protestants. How heartily and intirely he came over to Protestantism, will abundantly appear by the Purity of the Doctrines of the following Piece; the Design of which was, the Instruction of new Converts from *Mahometanism*: The Reader will in it find *Christianity* not set off with Pomp and Shew, and decorated with superstitious Embellishments, but exhibited in a most plain and easy Dress: It here appears in its native Simplicity, capable of attracting the Admiration and Love of the most curious and intelligent Beholder, as well as the less learned and vulgar. Such a plain System as this is certainly the most proper to offer to Persons of a different Religion, in order to convince them of the real Truth. No Difficulties, no Stumbling-blocks should be laid in the Way; but the Path should be made quite even and easy, as it is in this *Introduction*, whereby the most Illiterate may learn, what it is to be a real Christian. The Rules and Directions are no other than what Christ and his Apostles taught, and which will rouse every attentive and considerate Reader from Carelesness and Lukewarmness in the Affairs of Religion, and inspire him with a diligent and serious Care for his Soul, without carrying him to Enthusiasm and Wildness: Whoever follows the Advice this Treatise offers, will become a sober, rational, and true Christian; one who joins Faith and Practice together in every Branch of Duty to God and his Neighbour: In short, this little

Book

Book represents Religion the same as the Word of God does: A Fidelity and Exactness scarce any Writers on that Subject observe. Some Authors deny and oppose what God in his Word teaches; others mix the Word of God with Whims and Opinions of their own; Opinions extraneous to Scripture, and Common Sense: Others again veil it, and render it abstruse by unintelligible Terms, and metaphysical Notions, borrowed from the philosophical Schools of the Heathen. Indeed it is very unsafe to learn our Duty from human Writings: Revelation only, as delivered in the Holy Scriptures, is the pure Fountain of Religion: The divine Oracles are what every Man should inquire at, to know his Duty to God, Himself, and his Neighbours. As to those who are unlearned, and have not Opportunity to acquire the Knowledge of the Originals, they ought daily to consult them in the Translation, and be contented with the common Evidence (which indeed is very abundant) of Christianity, afforded in the Translation, as it stands in our Bibles at present: But I humbly advise such to read always with this Rule—*That whatever they observe, in their Reading, to contradict Nature and Common Sense, not to charge the God of Truth with it, but the Translation:* They ought to be persuaded of this, and so pass on to what they can understand. But those who have Capacity and Leisure, and yet neglect the Study of the Scriptures in their Original, not only deprive themselves of wonderful Evidence for the Truths of Christianity, but their Neglect is inexcusable: For here I cannot forbear mentioning, how much I lament the Imperfectness of all the Translations of the Scriptures, especially of the Old Testament;

ment; proceeding from the corrupt Constructions introduced (a) by the *Masorets*, and other Rabbies of various Denominations. My Forefathers, the *Jews* of old, understood and explained many Passages in the Old Testament, as figuring and describing the Particulars of the *Messiah* who was promised and expected; but indeed the later *Jews* vainly imagined, that he would have proved a temporal Deliverer to their unhappy Nation, as well as an universal Saviour to all Mankind; they form'd to themselves the Notion of a mighty Prince, an universal Monarch; not reflecting upon that most convincing Prophecy, or Declaration, of the Almighty, by the Mouth of *Jacob*, *Genes.* xlix. 10. *The Sceptre shall not depart from Judah, nor a Lawgiver from between his Feet, until Shiloh come; and (as it ought to be translated) unto him the Nations shall be congregated.* This Passage is a plain Proof, that the *Shiloh* was not to be a temporal Saviour; for it evidently predicts a Cessation of the *Jewish* Laws and Government. I must own it made a great Impression upon me; and astonishing it is, that it does not give Conviction to all bred up in *Judaism*: For was not this Prophecy most completely accomplished soon after the Appearance of Christ, whom the *Jews* crucified? The *Jewish* Histories (b) and Traditions do not deny the Appearance of such a Person upon the Earth; they do not deny his Miracles; though some ascribe them to Necromancy, others to their *Cabala*: No sooner had his Disciples made some Progress in teaching his Doctrines, and declaring him to be the *Messiah*, but

(a) Which I shortly intend to give some Specimens of in a Treatise by itself.

(b) See their *Talmud* in the Book called *Sanhedrim*.

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but *Jerusalem* was sacked and destroyed by the *Romans*, their Government entirely dissolved, and their People either put to the Sword, or dispersed over all Nations; and remain to this Day a Testimony of the Completion of the divine Prophecies; a standing Monument of divine Wrath for having put to Death the Lord of Life, and for having in a most presumptuous Manner called upon God;—*His Blood be upon us, and our Children*, Matth. xxvii. 25. which it has, in earnest, been ever since: The miserable, contemptible State the *Jews* have, and are now in, is a standing, daily Proof of the Truth of Christianity, and of the Hardness of their Hearts, and Blindness of their Minds; the Curse being still in Force upon all such of their Descendents who do not seek for Reconciliation with God thro' the Intercession and Merits of that very *Jesus*, whom they have so despitely used. I think this Consideration alone, but especially if joined to a Reflection upon the wise, and glorious, and interesting Lessons taught by Christ and his Disciples, every way conducing to the Happiness and Well-being of Man in this present Life; and giving full and indubitable Assurances of eternal Felicity in the Life to come, on much easier Terms, than the heavy Burden of the Law; might be sufficient Inducements for any sober-minded, considerate *Jew*, who shall have Resolution enough, but for a short time, to lay aside the Veil of the Prejudice of Education, to embrace the Mercies and Forgiveness offered to him in the Gospel, and to make his Peace with God and his Christ.

After the *Jews* had found their Disappointment in Christ's coming in so humble a Manner, and

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preaching that his Kingdom was not of this World; the learned *Rabbies* or Doctors among the *Jews*, studied how they should put the People off of the Belief that that *Christ*, whom they had crucified, was really the promised *Messiah*; Then they began to invent the Notion of double Accomplishments of Prophecies; one some time before come to pass, and another yet to come; Also to leave out such Passages as too plainly pointed out the Characters of *Christ*; as in *Psalms* cxlv. between the 13th and 14th Verses, is left out this Sentence; *נְנִיחַ וְנִשְׂמַחְתָּ בִּישׁוּעַתְךָ וּבְשֵׁמֶךָ* *We shall rejoice and be glad in thy Jesus; and in thy Name shall our Horn be exalted*; As I have seen in the MSS. at *Bologna*, *Ferrara*, and *Pisa*. This *Psalms* is, as are the xxv. cxi. cxii. and others, an alphabetical *Psalms*, and this Verse, beginning with *Nun*,* is omitted in our common printed Copies.

About 700 Years ago they began to introduce the Use of Points, thereby fixing the Pronunciation of the *Hebrew* Words, and, as they pretend, taking away all Ambiguity in the Reading and Meaning of them: But by this means they altered the Sense of a great many Passages, which, according to their original and real Meaning required by the Context, plainly described the *Messiah* as one coming in an humble Station, and as one who was to bear on a Tree the Curse due to the Sons of *Adam*, for the Transgression of their first Parents. Of this I shall give you two very remarkable Instances in *Job*, in Chap. iv. ver. 17. instead of the false Construction introduced by the Points, and the Translation taken from

* The LXX. have retained the following Words; *The Lord is faithful in all his Words, and just in all his Works.*

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from thence, viz. Shall mortal Man be more just than God? Shall a Man be more pure than his Maker? the true and original Sense is, Fallen and miserable Man shall be justified by him (אלהים) who upon a Tree shall bear the Curse [of the Law] if (גלבר) the mighty One becoming Man, shall purify and cleanse his Work. And again in Chap. vi. ver. 8, & 9. instead of, O that I might have my Request! and that God would grant me the Thing that I long for, even that it would please God to destroy me, that he would let loose his Hand and cut me off! it should stand thus מי יתן תבוא שאלתי Who will grant the Forth-coming of my Petition וקוית and my Hope? הן אלהים The Alue will grant it, who is to bear the Curse of the Law; ואל אלהים for the Alue hath interposed by Oath, וידבא and he will bring me to the lowest Estate; יתר ידו his Hand will proceed still on ויבצעני and perform his Work in me; see Isaiah x. 12. The Original is inexpressible in any other Language, and bespeaks the highest Resignation to the Will of God, agreeable to the Character of Job's Patience; but the other Reading, besides losing this beautiful Description of Humiliation, and the great and instructive Example of Suffering makes Job repine, and desire to be cut off, as if impatient of the Afflictions laid upon him by God†.

* אלהים Participle Passive from אלה a Curse and a Tree.

† I think it necessary to explain two Words—תן and בצע, to enable the Reader more clearly to see the Sense of this Passage of Job vi. 8, and 9. which I have endeavoured to rectify. תן comes from תר or תור which signifies to go round and round, in order to investigate, as it were, every Creek and Corner; it no where signifies—to let loose;

The great Elegance of the *Hebrew* Language consists in expressing a Variety of Things from some common Similitude, under one Idea; every single Word in *Hebrew* including all its Significations, like so many Branches, proceeding from one Idea or Root; and the being able to reconcile all those Significations, or, as I may call them, Species, to one Genus, makes a Man the most perfect Critic in this sacred primitive Language; and without that Skill he can never arrive at the pure and true Meaning of the Original. I could add

many
Hence I make no doubt the *French*, *Tour*, and the Latin Noun *Iter*, and the Verb *Iter*. *פָּסַד*. Of this Word I have given a good, tho' not a strictly critical Meaning, which is—to pursue or drive at some End by a Train or Series of Actions; in its primary Signification, as an avaricious Man makes himself opulent by all the Methods of Oppression and Violence: It ought no-where to be rendered to cut off; nor does it mean Avarice, Desire, Oppression, or Violence itself; but presupposes all these: And strictly 'tis to gain the End or Advantage proposed by these several Actions—Hence as a Noun—that which is procured by these Means—the Profit or Advantage itself; and the *Chaldee* Paraphrase frequently renders it—*Pecunia aut Divitiæ Iniquitatis*—the Mammon of Unrighteousness. In the Prophet *Isa. x. 22. Lament. ii. 17. and Zechar. iv. 9. Montanus* renders this Word by *complexit*; but the *Latin* as well as *English*—to finish, falls far short of the Original—It is indeed in some sort to give the finishing Stroke to a Thing; but *Beza* denotes the Method of its Completion, *viz.* by Force, as in the above Instances of *Isa.* and *Jerem.* God executed his Threats and Punishments, in order to gain his Purpose on the Good and the Wicked. When God therefore is said to exercise his Servants, expressed by the Word *Beza*, as he did *Hezekiah* and *Job* by Sicknes *וָאֵלַם* Wasting and Afflictions, they may be said to be made perfect thro' Sufferings—The Language of *Job* is much the same as the Apostle's—I know that all things will work together for good to them that love God. As Dr. Hodges justly observes in his truly learned Treatise on *Job*—This Book in its primary View is designed for Instruction in Righteousness.

many more Instances of the Abuse and Glos of the Points; but they would swell this Pamphlet to an immoderate Size: I shall content myself at present with adding but one Passage more, likewise, out of that sublime and elegant Book of *Job*; where he most beautifully describes human Life as a State of perpetual Warfare, Chap. vii. Ver. 1. the true Reading of which is, — *Verily an Army (of Enemies) is against fallen and miserable Man on this Globe [which is † continually running its Course] and as the Days of a Warrior, so are his Days.* How much grander this than our common Translation, *Is there not an appointed Time to Man upon Earth? Are not his Days also like the Days of an Hireling?*

I am sorry to find, that the modern Wise-men make so light of the Scripture Philosophy, particularly from that famous Passage in *Job* x. 12, 13. of the Sun and Moon standing still; and the Shadow of *Abaz's* Dial going back ten Degrees, *Isaiah* xxxviii. 8. In both which Places the Word ~~שמש~~ *Shemesb* is wrong translated Sun, if by it we mean its Body or Orb; for it signifies only the Light, the Minister, Servant, or Attendant thereof: Thus the same Word *Shemesb*, *Dan* vii. 10. signifies ministered or attended about him, like Light in Circulation about the Orb of the Sun; and in *Psalms* xix. 5, 6. the Motion of the *Shemesb* is described by its coming out from its Orb; which is fixed, as is expressed here by *דפנת*; and in *Job* ix. 7. by the Name *ורם Ores*; which Word I take to be compounded of *ור* to burn, and *רם* to mix; *ורם Ores* then is the Fire at the Orb, where what produces Light is mixed; and whence ~~שמש~~ the

† *ארץ Aretz*, I will run. *רץ Retz*, a Globe.

the *Shemesh* is poured out to perform its Operations; So that the Truth of the Matter both in *Josuah* and *Haiab* seems to have been the stopping or making the Light recede on a particular Point of that Hemisphere. 'Tis hard to determine, whether this was an extraordinary Production of Light, like the Cloud, &c. in the Wilderness, or an over-ruling the *Shemesh* in its Operations, and thereby stopping the Globe in its diurnal Rotation: I am inclined to think the former was the Case; because if the Earth's Rotation was suspended, a Series of Miracles seems necessary to have prevented a Variety of Inconveniencies attending the sudden Suspension of the Earth's Revolution, such as over-turning all the Buildings upon it, occasioning immense Inundations, and the like. Any one may easily conceive, were even a Ship under full Sail to be stopp'd suddenly, that every Thing moveable on the Decks would be canted to a great Distance; and how vastly does the Motion of a Ship fall short of the other?

Before I conclude, I can't help taking notice of some Things, which have given me great Scandal upon my more intimate Conversation among Christians of every Class and Denomination, since my embracing Christianity, and which, I own, had I known them before, would have been great Obstacles and Stumbling-blocks in my Way: They are the Want of Seriousness in public Worship; their irreverent Use of God's Name; and the Want of Charity; the profaning that one single Day out of seven, which God hath challenged to himself, to be set aside for Rest both to Man and Beast; for Man to meet in public Places of Worship, and at home to study and read the Word of God; that no one may plead Ignorance of

of his Duty, which is summarily comprised in these glorious Words of our Saviour, *Matth. xxii. 37, 39. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind—and thou shalt love thy Neighbour as thyself.* Can such People love God, who daily sweat, curse, and take his Name in vain, on every frivolous Occurrence? Can those be supposed to love their Neighbours, who are continually venting their Envy; loading this or the other Person with their Backbitings, Slandering, and whispered Reports? Ought not a Christian, if he hears or knows Evil of his Brother, to admonish him in private, and not expose him? What little Charity reigns among those who stile themselves Christians! If they differ in the least, either in Points of Doctrine or Government, their Resentment is so high as to refuse Communion with each other, as tho' they were no longer of one Fold, or belonging to one Head CHRIST, *who cannot be divided, 1 Cor. i. 13.* The Characteristic of Christ's genuine Followers is — *By this shall all Men know that ye are my Disciples, if ye have Love one to another.* What little Compassion do we see shewn to the miserable Objects who daily present themselves to our Eyes! How few good Samaritans are there now-a-days! How little Regard is there to outward Decency, and Profession of Religiousness! for without an outward Decency we are not to expect the inward Reverence. How do Gentlemen, who stile themselves learned, make a Mock at Revelation, at the Holy Scriptures, and even banter others who make any Profession of believing those Sacred Oracles! In which, I am sure, were they more conversant with them, especially in the Original, they would soon be brought

brought to own they have found the only pure Wisdom; — an inexhaustible Treasure of Knowledge, natural as well as spiritual. How shocking is it to see your Men of Taste, your well-bred, fine Gentlemen, laugh at those who make any Profession of Christ, and call them by opprobrious Names; to hear them banter every Thing serious and divine, and to praise and commend for Men of Sense and Wit, such only as are desperate enough to deny God, and make a Jest of his revealed Will! What a Scandal arises from Drunkenness and Immodesty! What an Example does Unjustness in our Dealings give! Can we expect others to be just to us, whom we endeavour to circumvent on every Occasion? These are Things which give Scandal to all sober Men of all Religions; these are the grand Obstacles to the Conversion of the Heathen in our Days; who, with too much Reason, and greatly to the Reproach of those, who without any Pretence, but being born in a Country where Christianity is professed, stile themselves Christians, retort upon these nominal Christians; We have more Virtue, more Morality among us, than you set us the Example of, who pretend to teach us a better Religion than our old one. But that God will, in his own Time, reform the Hearts and Manners of all Men, and bring us all into one Fold, and under one Shepherd, even the Lord Jesus, who is blessed for evermore; ought to be the sincere Prayer of every one, who is sensible of the Happiness and Serenity of Mind which real Christianity gives to every sincere Partaker of it even in this Life, as well as the pleasing Thoughts and Assurances of an eternal Happiness hereafter.



A SHORT
INTRODUCTION
TO
CHRISTIANITY.

I.



ALL are not real Christians, who go under that Character. The Christian receives his Name from CHRIST, which signifies *anointed* of the Holy Ghost : Therefore we conclude, that every one that is a real Christian, may, with solid Reason, be said to be anointed of the Holy Spirit of Christ ; that the Spirit of Christ dwelleth in him ; because he believes in him with all his Heart, as in his only and real Saviour, and, thro' the whole Course of his Life, constantly follows him even to his last Breath. He

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that cannot say this, ought not to stile himself a Christian.

II.

WHOSOEVER considers and compares the Excellency of that Name with his corrupt Course of Life, and, by Divine Grace, comes to know how wrongly and unworthily he has usurped the Name of a Christian, ought immediately, and without deferring a Moment, to turn himself intirely to God; since there is nothing more dreadful and terrible, than to be in doubt of one's own Salvation. So much the more ought one to aspire to attain a Certainty of it.

III.

IT is necessary then, in the First place, that a Man be sensible of his Sins, since God says, *Jerem. iii. 12, 13. Return, thou back-sliding Israel, and I will not cause mine Anger to fall upon you; for I am merciful, and I will not keep Anger for ever; only acknowledge thine Iniquity, that thou hast transgressed against the Lord thy God.* And to effect this, he must, from the Bottom of his Heart, humble himself before God, and humbly pray to him, that he would make him sensible of his poor and miserable State: He must by no means look upon himself as better than others, but rather as the very chief

chief of Sinners. A Man that has such an Opinion of himself, (it being but too true, that in us is found the Source and Seed of all Evil) tho' there seem to be greater Sinners than himself, yet it is no Obstacle to him; he humbles himself in such manner, because he flies with his whole Heart, and with an humble Dependence to the Grace of God. On the contrary, if a Man thinks himself to be *Something, when he is Nothing, he deceiveth himself*, Gal. vi. 3. Therefore a Man must not only acknowlege for gross Sins such outward Crimes, as Theft, Fornication, Blasphemy, Drunkenness, and the like, (for the very Pagans and Infidels can abstain from these), but must look upon his Unbelief as the Root and Source of the greatest and most enormous Sins. When therefore he is sensible of having lived in such a profound Lethargy, he cannot but be convinced, that all his Actions, Waking or Sleeping, Eating and Drinking, his Prayers, his frequenting God's House, and, in short, his Works, his Words, his Thoughts, and all his Designs, were all Sin; since *without Faith it is impossible to please God*, Heb. xi. 6. And *whatsoever is not of Faith is Sin*. Rom. xiv. 23. Allowing then this infallible Truth, he ought to consider and examine the whole Course of his past Life; whether he has not hitherto spent his Time wholly intent on Ease and Pleasure, without having any, or at least very

little Concern about the Salvation of his Soul. If he is convinced of this, he must also confess, he has done no more than what the *Jews, Turks, and Infidels*, have done. A real Christian, on the contrary, *whether he eats or drinks, or whatever he does, does all to the Glory of God*, 1 Cor. x. 31. He does not conceive a Distaste for this temporal Life, but aspires only to that which is to come, according to the Advice of Christ, *Seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you*, Matt. vi. 33. He that does not this, is an Infidel and a Pagan, as our Lord affirms in Verse 32d.

IV.

WHEN therefore a Man confesses himself a poor miserable Sinner; that he has hitherto lived under the Displeasure of God, and without Christ; has called himself a Christian, without being a real one; he cannot but repent, and blush even with Shame and Confusion, to think he has hitherto been so mad and foolish; that he has, with so much Eagerness, pursued his temporal Happiness and Gratifications, and neglected his eternal Welfare; that he has hypocritically claimed to himself the Title of a good Christian, without having either Faith or Charity; and has, by his repeated Crimes, so daringly abused the Good-

Goodness of a God, so amiable, so merciful, and faithful, who, out of his mere Goodness and Mercy, offers him Salvation, and that an everlasting one; he cannot but be greatly grieved, that he has spent so many Years in the Service of Sin, of his own Lusts, and of the Devil, instead of having employed them in the Service of God, which was his reasonable Duty. Upon these, and such-like Reflections, he is desirous, if it were possible, to recover himself from this State and Condition; he mourns that he is not able to repair so great Faults, and under this Affliction repents of his past Misdemeanours. These Convictions are highly commendable, and prevent one's not banishing, thro' Fear of becoming melancholy, or sinking under Despair, these happy Sentiments and this Sorrow of Mind, *which is a godly Sorrow, that worketh Repentance to Salvation, not to be repented of*, 2 Cor. vii. 10. In such a Case, he must pray to God to work in him, by means of his most Holy Spirit, a true and genuine Remorse of Conscience, that, by tasting the Bitterness of his own Sins, he may entertain an holy Dread and Horror of them, and not relapse into his former Irregularities of Life and all Sorts of Vices.

V.

HOWEVER, he must not do, as wicked Cain, and the Traitor Judas, rest in his Repentance

Repentance, without going any farther; but, contrite as he is, with a devout and penitent Mind, he must shelter himself under the Cross of Christ, remembring those endearing Words of our Lord, *Come unto me, all ye that labour, and are heavy laden, and I will give you Rest*, Matt. xi. 28. He shall never be rejected, if with a humble and contrite Heart he behold the Death and Sufferings of our Saviour made Man, and his infinite Merit; and never ceases beseeching and imploring the Divine Mercy; *seeking and knocking*, till he finds that he is heard, *and the Door of Grace be opened*, Matt. vi. 7. till the Forgiveness of his Sins be sealed to him thro' the Blood of Christ, and he is entirely reconciled to his heavenly Father, by the Mediation of so great a Son: Such a one may then with true Confidence, and, by the Assistance of the Holy Spirit, cry *Abba, Father*.

VI.

MOREOVER, a Man must not imagine, that such a Faith is at his Command, to obtain when he pleases; for it does not come from us, but it is the mere free Gift of God, and to him he must give all the Honour and Glory thereof; and beseech him, that he would kindle in his Soul, by means of his Holy Spirit, this lively Faith, that his Salvation be no more an imaginary thing, but real
and

and solid, founded on a divine Security, which he must receive by a true and lively Faith; which if he has once received from God, he will no longer doubt of the Remission of his Sins; but may in such case boast, *that if any Man be in Christ, he is a new Creature; old things are passed away, behold all things are become new,* 2 Cor. v. 17. Now God has from hence forward given him another Mind, and other Inclinations to look after the Salvation of his Soul, which he had not heretofore; he no more aspires after the things of the World, but searches only after those which are eternal; his only Study is to please God; he can no more discourse upon trifling and unprofitable Subjects, as formerly; and, if he is accidentally obliged to do so, he finds an Uneasiness of Mind, and his Conscience disturbed; much less will he trust the Persuasions of the Flesh, without maturely examining, whether what he is about to take in hand, is agreeable to, or contrary to the Will of God. Thus he lives a Stranger to the World, but perfectly in God; disengaged, in his Desires, from worldly things; not greedy in heaping up Riches; but has his Heart, and his whole Affections, solely fixed and settled upon God. All his Designs tend heavenwards, and have Heaven only in View, where is *Jesus* his God. The things of this World can no longer delight his Soul, because he is now become acquainted

quainted with other things incomparably more excellent than those. In short, being firmly persuaded that he is justified before God, he will endeavour, with all his Might to preserve to himself that Righteousness so happily acquired by means of Christ; which he might easily loose, if he should backslide into a Life of Sin, as before: This is the Reason why he uses his utmost Efforts, contrary to his former Courses, to lead a Life holy and blameless.

VII.

ALLOWING then, that a Man, by the Grace of God, is brought into this happy State, he must take heed of expecting any further Growth or Assistance from his own Ability, but leave that Honour to his Saviour, *who was not only given him for his Justification, but also for his Sanctification.* I mean, he must, with all Humility, implore the Help of God, that, thro' Faith in, and Dependence on *Jesus Christ*, he would more and more purify his Heart; and, in this respect, his Dependence must always remain fixed upon God, who has given him the Will, and will also give him Power, as much as he shall desire. Thus must he endeavour to *work out his own Salvation with Fear and Trembling*, Philip. ii. 13. and beware of falling again into a carnal, nay brutish Security;

rity; continually beseeching the Divine Majesty to strengthen and increase his Faith, and firmly root and establish him therein. Thus, and in no other way, does Christ dwell in our Hearts by means of Faith, from whom the inward Man is strengthened and invigorated.

VIII.

By this Faith (which God will readily grant to his repeated Importunities and Prayers) he is disposed to *deny all Ungodliness, and worldly Lusts, and to live soberly, righteously, and godly, in this present World,* Tit. ii. 12. and to continue constant therein to the End. By this Faith I say it is necessary that *he crucifies the Flesh, with the Affections and Lusts thereof.* Gal. v. 24. As soon as he feels any fleshly Motions, or sensual Appetites arise, he ought immediately to endeavour to suppress them, and give them no Time to gather Strength; seeing he is become from henceforward a Child of God, a Brother of *Jesus Christ's*, an Heir to eternal Life, and a true Christian in Name and Deed. Such a one is really *anointed of the Holy Ghost*, and, as such, has received, and does continually obtain fresh Strength from God; which enables him effectually to resist the Impetuosity of his own Passions, which otherwise would hurry him afresh
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into Pride, into Avarice, and other detestable and abominable Sins.

IX.

By this Faith, a Man must commit his whole Conduct into the Hands of a most merciful God, of whom he is so tenderly beloved, and who will never have him out of his Mind, or forget him. By this, he may safely banish from his Heart, *all Care, Fear, and Disquietude*, and retain that filial Confidence which is so plentifully rewarded; however, not neglecting chearfully to apply himself to that Labour to which Heaven has called him, he must do it *to the Glory of God, and the Benefit of his Neighbour*, and his own Support; which he may easily contrive that it be without Covetousness, and attributing it as due to his own Industry, but ascribing all good Things solely to the Blessing of his heavenly Father, without which we woefully see that many work Day and Night, and get nothing. Thus it is required moreover, that a Man, in and thro' this Faith, must with an entire Resignation to the Will of God, content himself with the Allotments of Providence, receiving indifferently with constant Obedience, from the Hand of the Lord, Poverty, Sicknes, and every other Trial which commonly cast down the Minds of Infidels, and drive Unbelievers

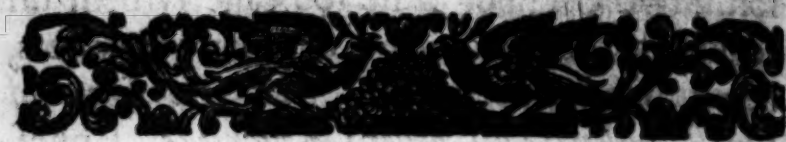
believers into Despair. A Believer must be persuaded, that all comes to him from the Hands of his merciful Father, who is certainly so faithful, that he will not fail to bring about every thing for his Good and Advantage; as it is written *Rom. viii. 28. All Things work together for Good to them that love God.* Thro' this Faith he must courageously conquer and surmount whatsoever can befall him, altho' thro' his Goodness he should suffer Scorns, Derisions, and all Sorts of Persecutions: And what greater Glory than to suffer for the Love of God! as the Apostles did, *Rejoicing that they were counted worthy to suffer Shame for his Name, Acts v. 41.* Finally, whatsoever State a Man is in, he must be satisfied therewith, thro' Faith in the Mercy of God; and being certain to possess it, he must learn from the Bottom of his Heart to repeat the Words of David, *Whom have I in Heaven, but thee? and there is none upon Earth that I desire besides thee: My Flesh and my Heart faileth; but God is the Strength of my Heart, and my Portion for ever. Psal. lxxiii. 25, 26.*

X.

To what has been said, we further add, That a Man, thro' this Faith, must give up himself wholly to God, insomuch that, in this Life, *he must not henceforth live unto himself;*

himself, but unto him which died for him, and arose again, 2 Cor. v: 15. Therefore he ought most punctually to keep the Commandments of God, and love with an ardent and ingenuous Love God and his Neighbour; since *he that saith, I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him, 1 John ii. 4.* This Faith leads him to ground his Hopes not upon his Riches and Prosperity, much less upon the Authority and Favour of other Men; but as it proceeds wholly from God, so it leads him to his heavenly Father, neither fearing nor valuing the Displeasure of any other but God. This Faith permits him not to conform himself to the World, tho' for his Uprightness and Integrity he should be counted a Madman, or a Fool. He well knows how false and unprofitable external Piety is, when not accompanied with that of the Heart; from whence proceeds his earnest Desire not only to be free from and banish from himself outward Offences, but also that his Heart may be made holy and pure, that even his very Thoughts might not be displeasing to God. So that we may say, that a Man thus grounded and settled in Faith, lives as if he was always in the immediate Presence of God, and had his Saviour continually before his Eyes; and rejoices in Communion with him. He does not value himself for his good Works, tho' he is constantly performing

forming them; nor is he too eagerly bent on acquiring the Knowledge of many Sciences, being firmly persuaded, that the *Love of Christ passeth [all other] Knowledge*, Ephes. iii. 19. This same Faith produceth in him, that he does not give himself the Trouble to observe the Faults of others, finding enough in himself to correct and amend every Hour. I don't mean, that when he sees his Neighbour in a Fault, he does not pity him: No; for when it falls in his Way, he will not fail, out of Love, to reprove him, and admonish him with brotherly Affection. Finally, thro' this living and true Faith he entrusts himself, as a Child and Son of God, to be guided by the Holy Ghost, and govern'd by the divine Pleasure; and whenever he falls into any Error, recovering himself, with a ready Forecast, he does not suffer himself to remain cast down, nor flatters himself in his evil Actions; but *he judges himself, that he should not be judged [of God]*. 1 Cor. xi. 31. In this manner he endeavours Day after Day to become more perfect and better, expecting and waiting in Faith with Patience and Hope for the Day of his Dissolution, and the Appearing of the Great God, and Jesus Christ our Lord, and in the End an eternal Crown of Glory, which he will receive from his Hands, out of his mere Grace, and infinite Mercy.



FUNDAMENTAL MAXIMS OF JESUS CHRIST.

I.

Whoever he be of you, that forsaketh not all that he hath, he cannot be my Disciple, Luke xiv. 33. This is the first fundamental Rule to prepare one's self for Christianity; and he that will profess himself a true Christian, ought not to value Wealth, Honour, Reputation, nor even his own Life; but be always ready and willing on every Occasion to part with every thing that is near and dear to Nature.

II.

I am the Way, and the Truth, and the Life; no Man cometh unto the Father, but by me, John xiv. 6. This is the second fundamental Rule; which teaches us, that when a Man weans his Heart from the Creatures, and from himself, to find in Christ Holiness,

ness, Salvation, true Joy, Honour, and every good Thing; he must walk in this Path, namely Christ, and he shall be united to God.

III.

He that believeth in me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water, John vii. 38. This is the third chief and fundamental Rule, which assures us, that whenever we receive Jesus Christ by Faith into our Hearts, we are at that Instant filled with the Gifts of the Holy Spirit, that out of the Fulness of the Heart proceed the Fruits of the Spirit in Abundance; and that Man truly enjoys within himself the Kingdom of God, which is Righteousness, and Peace, and Joy in the Holy Ghost.

IV.

He that shall endure unto the End, the same shall be saved, Matth. xxiv. 13. By this fourth chief and fundamental Rule we learn, not to be of them who draw back to Perdition; but of them that believe, to the saving of the Soul, Heb. x. 39.

V.

He that taketh not his Cross, and followeth after me, is not worthy of me, Matt. x.

x. 38. This other chief and fundamental Rule teaches us, that whosoever does not generously and heartily renounce whatever is pleasing to Flesh and Blood, and cannot resolve to bear Contempt and Reproach, to be thought a Fool, or to be made a Jest of by other Men, for the sake of Christ; but had rather preserve his Reputation among Men, without depriving himself of the Pleasures and Accommodations of Life, to which his sensual Inclinations and Passions may lead him (deceiving himself with the pleasing Thoughts, that all this is not incompatible with true Christianity) is an Hypocrite, and only a Christian in Name. Let not such a Man boast nor presume, that he belongs to Christ, who for the Love he bore to Sinners, even at the Time when they were his greatest Enemies, disdained not to take upon him the Form of a Servant, and to become the most despised and rejected of Men, *his Form having been more marred than the Sons of Men*, Isaiah lii. 14 *. But, on the contrary, he that is afraid of

* This Text being very obscure in the *English* Translation, I beg Leave to give the following Meaning of the *Hebrew*: כִּן שְׁמֹו עַלֵּיךְ רַבִּים כֵּן מִשְׁחַת מֵאִישׁ מֵרֹאדוֹ וְתֹאדוֹ מִבְּנֵי אָדָם.

As many were stupefied thro' Astonishment at Thee so corruptly deformed for the sake of Man; his [thy] Looks and his [thy] Form [being so corruptly deformed] for the sake of the Sons of Adam.

of offending, and careful to please and honour Christ our Lord, the true Foundation of all Happiness, and the most firm Rock of his Salvation; and who for Love of him would renounce every thing else, such a one shall truly possess all Things, and shall be honour'd of his Saviour.





THE
 CONFESSION
 OF A
 CHRISTIAN.

THIS is a Confession of the Faith in which I live; of the Way in which I walk; of the Truth which the Holy Scriptures have taught me, and that the Divine Spirit has sealed in my Heart. This, I say, is a Confession of the Course I take to be preserved from wandring thro' wrong Paths, and to obtain the Glory of eternal Life.

I acknowledge myself a poor and miserable Worm, that by original Sin, and afterwards by my own actual Transgressions, have deserved God's Hatred and Indignation, temporal Death, and eternal Damnation: But Jesus Christ the Son of God has given himself for me, and with the Expence
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of his own Blood has reconciled me to his heavenly Father; so that instead of having my Sins imputed to me by God, he imputes for Righteousness my Belief in Jesus, his true and only Son. By this Faith I am truly justified, and the Holy Spirit takes Possession of my Heart. In this my Justification Peace is made between God and my Soul: I am become his Son; I rejoice at being taken into his Favour, and am certainly sure that I shall never see nor taste eternal Death, but shall possess Life everlasting; and that I am henceforth passed from Death to Life. Having thus embraced God by his Grace, thro' Faith in his most Holy Son, I am not only really justified for the present, and for the Time to come; but I enjoy, without the least Interruption of Time, those divine Favours, whilst I carry within me a Testimony of my Adoption, which is given me by the Holy Ghost. However, I don't presume to say, I am without Faults, and free from Defects, but on the contrary, innumerable are those which God thro' his infinite Goodness has made me to know; and there are infinite others that I am ignorant of: But because I live in Christ, and Christ in me, God does not impute them to me, but bears with them, and excuses them, as a Father does to his Son whom he loves. This Favour and Kindness of my God tends not to make me live in a presumptuous Confidence, but incites

Day after Day the Spirit of my Understanding, so that I walk with more Steadiness; for God who is the Author of every good Thing, hath filled my Heart with filial Fear, and with Reverence and Respect to his grand Majesty; and does not suffer me to abandon myself to Sin, and abuse his most holy Grace. He cleanses me like a Vine, that I may bear Fruit more abundantly. I am made truly pure and clean by the holy Word which Christ has spoken, and I have believed from my Heart.

These are no Chimeras or Fancies of my own Imagination, to which I may attribute them: Christ has truly loved me, and washed away in me, with his own Blood, the Spots of all human Imperfection: My Salvation alone consisteth in the Remission and Pardon of my Sins, God having made me sensible of my Inability to believe, and taking Compassion on me has wrought Faith in my Heart, which I have myself seen, heard, and spiritually experienced; and I am so far from all Doubt of it, as of what I see with my bodily Eyes, or hear with my own Ears, and that I handle with my own Hands, is most certain, and Truth itself. God has instructed me to distinguish Grace from Nature, Light from Darkness, and Reality from Imaginations. Our God not only shews himself faithful, in that he pardons

dons our Sins, but also declares himself just,
 in cleansing us from our Vices. Therefore
 I do confess my Faults, and accuse myself
 before God, to the Intent that I may be
 more purified and cleansed. This my fur-
 ther Purification and Sanctification advances
 in the very Act of my resisting Sin, not by
 any Virtue and Strength of my own, but
 thro' the Holy Spirit, which dwells and
 works in me. The Beginning, the Middle,
 and the End, consist in the Faith which I have
 in Jesus my Saviour. At the same time
 that I renounce my own Works, I acknow-
 ledge my Frailty and Insufficiency to arrive
 at the Knowledge of God, and to revive that
 divine Light, intirely depending upon his
 most holy Grace, beholding the immaculate
 Lamb, that bears the Sins of the World;
 and approaching myself in this manner to
 the Father, thro' the Blood of his most holy
 and innocent Son, I feel myself invigorated,
 a new and fresh Strength arise in my Soul,
 so that I see and feel in me Faith as an
 heavenly Light, and as a Fire; I taste of
 the Love of my God, and the new Man,
 like a good Tree, flourishes, spreading the
 Odour of its fragrant Flowers, and ripen-
 ing those Fruits, that may be acceptable
 both to God and Man. There is no other
 Way but this to save one self; and in this I
 am saved and sanctified; for he [Christ] is
 the Way, the Truth, and the Life. As
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therefore I put my Trust in none but Christ Jesus, when I sigh for the Pardon of my Sins, so I go to none but him and his holy Grace, he being willing to strengthen me in Faith, in Charity, and in Hope: Wherefore I have need of no other, but only thro' the Grace I have received, and the Understanding which the Son of God has given me to know what alone is true; that I be steadfast therein, without looking back: And by this means will the Work of God be completed in me, he having no need of my Assistance to this Effect; it is sufficient for him, that I give myself up to be formed by him as a Babe in its Mother's Womb; and that I do not resist the divine Operations of the Spirit; trusting that he will produce in me every thing that is pleasing, and can prove acceptable to him. It ought not to be inferr'd from hence, that I must become void of Care, and instead of an intire Resignation, to God, should spend my Time in seeking Rest and Peace in Nature, because by so doing I shall be imperceptibly deprived of his eternal Operations in me. The divine Spirit is willing to work always, and without ceasing; and whoever gives not Way to his Motions and Influences, must be said to resist and grieve him. In these divine Workings Man cannot be wearied and fatigued, but in virtue thereof a Soul (that acknowledges itself sanctified by the Blood of the Lamb)

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can spread on high the Wings of Faith and Love. The Lord loves the Humble; and all the Graces of the Holy Spirit are bestow'd upon a devout and humble Soul. True Humility is grounded and takes root only in that Justification which is wrought by means of Grace. When a Man does not attribute any thing to himself, but seeks the Supply of all his Wants from his Saviour, his Heart being filled with heavenly Contentment, enjoys the sweetest Peace with God, and remains fully comforted and strengthened by Him. On the contrary, if his Heart grows proud, and he neither seeks nor finds Salvation in the Remission of his Sins, it may be immediately said, that he wanders from the true and right Way; and that he will meet with nothing but Trouble and Disquietude of Spirit. However, I don't say, that God our heavenly Father has not reserved to himself certain Intervals of Time for humbling us, and making Trial of our Constancy. But this does not lead Us out of our right Way. How easy is it otherwise to go out of so narrow a Path! How easily can any thing disquiet our Mind, when we the least think of it, and draw us from our Child-like Simplicity; so that, thinking to do better, we insensibly pass from the Gospel to the Law. The Gospel has in it an Angelic Simplicity, and makes a Man like a Child, amiable and agreeable to all.

'Tis

'Tis an exceeding great Brightness, a penetrating Light, a pure River of Peace, a Rest from one's own Work, a perfect Enjoyment of God, and of his complete Happiness—Happy the Man that presseth towards this Mark, and suffers not himself to go aside! And so much the more unhappy is he, that losing Sight of Christ, and regulating himself according to the Example of other Men, would set himself up of himself, and have a spiritual Increase and Growth, without waiting the appointed Time. No Man, by all his Thought and Industry whatever, can add to his Stature one Cubit. So it is with the inward Man; tho' Nature, always desirous to be something, endeavours to advance and hasten its Course. The Ways of the Lord are quite different from this; for he brings a Thing to nothing, that he might be all in all his Creatures. All that has been said, is comprised in these few Words, *He that believeth in the Son, hath everlasting Life*, John iii. 36. The Lord Jesus Christ grant, that his Spirit may guide me into the plain and right Way! *Amen.*

F I N I S.

A POEM

A
P O E M
ON THE
CONVERSION of St. PAUL,

OR A
Warning to the *J E W S*; from
A C T S Chap. ix. Ver. 6.

By the late Reverend
Mr. *SAMUEL SAY*, † V. D. M.

I.

WHEN *Saul* of old, with impious Zeal,
Pursu'd the *Christians*, and their God;
From Land to Land enrag'd he goes;
But *Jesus* meets him on the Road.

II.

Heav'n opens; and *Celestial* Light
Pours a bright Deluge all around;
Breaks on his Head the Flood, and strikes
The trembling Sinner to the Ground.

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III.

† See Poems on several Occasions, &c. by Mr.
SAMUEL SAY, London 1745. Quarto.

III.

Then strait a wondrous Voice is heard!
Saul! Saul! why persecut'st thou me?
 Who art thou, *Lord?* the Wretch replies:
 And *Jesus* answers, I am He—

IV.

That *Jesus* I—whose wounded Breast
 In every martyr'd Saint does mourn;
 Forbear—nor madly lift thy Foot
 Against the pointed Goad to spurn.

V.

Confounded and disarm'd He lies,
 And to the Heav'nly Voice resign'd;
 For, — with the Voice, a Pow'r divine
 Had reach'd his Heart, and chang'd his Mind.

VI.

What would'st thou, O much-injur'd *Lord*?
 Command: I'm ready to obey;
 To do, or suffer—Here I am;
 Thy Pleasure, *Awful Vision*—say.

VII.

Lord! with like Pow'r, this Day, arrest
 Each Sinner in thy Presence here:
 Descend, and let the Force, once more,
 Of *Heav'nly Light* and *Grace* appear.

VIII.

We tremble when we view our Crimes;
 How great the Guilt, how vast the Sum!
 Oh! change our Hearts; forgive our Sins:
 Come, *Jesus*, mighty Saviour, come!

H Y M N,

On the COMFORTS of real RELIGION.

By the same Hand,

I.

WHAT holy, what sincere Delights,
Religion does afford!
 How sweet, to a refined Taste,
 Thy rich Provision, *Lord!*

II.

Honours let others chase, and feed
 Their starving Souls with Air;
 Or guilty and polluted Joys,
 With short Delusion, share.

III.

Let mine be more substantial Bliss!
 Be mine more solid Food!
 My Heart to nobler Heights aspires,
 And seeks th' *Eternal Good.*

IV.

Let Sons of Earth, the Dust of Earth,
 It's glittering Dust admire:
 Poor sordid Minds pursue the Gains,
 That suit a low Desire.

V.

For me—*My God* let me possess;
This Treasure shall suffice:
My Glory this, my Joy, my All! —
All else I can despise.

VI.

When on her high Original
My Heav'n-born Soul reflects;
With a becoming Pride, the World
Disdainful, she rejects:

VII.

Nor stoops to court these humble Goods,
So much beneath her State;
Such Condescension is too Low,
And she herself too Great.

VIII.

To me, when blind with Sin, you once
All-lovely did appear;
But now, to my enlighten'd Eyes,
You are no longer dear.

IX.

Hence then, this World, and all its Joys;
Wealth, Honours, Pleasures, Hence,—
My Happiness is all above,
My Hopes are all from thence.

ANOTHER HYMN:

By the SAME.

I.

SING Glory to th' *Eternal God!*
Sing, Heav'n and Earth, in sweetest
Lays;
Angels, begin the noble Song;
Begin, we'll echo to his Praise.

II.

Glory to *God* on High! by whom
The whole Creation first was form'd;
Who fixt the solid Earth, and spread
The Skies with thousand Stars adorn'd.

III.

Us of a finer Mould he fram'd,
With comely Shape, erect, and fair,
Of Mind capacious, and in Worth
Above all earthly Creatures far.

IV.

For this, thro' all th' Angelic Host,
Loud gratulating Anthems sound:
The Great *Creator's* Praise they sing;
No Voice in Heav'n is silent found.

V.

Above, with Notes melodious, thus
Those blessed Spirits tune their Joys :
High is their Strain, too high for us,
Too strong for Mortals weaker Voice.

VI.

Yet shall our Hymn be thither heard,
Our Subject more, far more sublime :
His Glories in the *Filial God*
Beheld, shall grace the lofty Rhime.

VII.

Earth was too low, too little Heav'n,
Alone such Glories to contain :
" In both, says *God*, my Glories shine ;
" In both for ever honour'd reign.

VIII.

" United *God* and *Man* be seen ;
" The *God*, on Earth a Servant found :
" In Heav'n anointed King, the *Man*
" At my Right Hand shall sit inthron'd.

IX.

" My only Son of Woman born,
" That Man may *live*, accurst shall die :
" Thus Justice bids, severely kind,
" That Grace may lift its Triumph high."

X.

If e'er our Tongues, ingrate, forget
Redeeming Love with Joy to raise ;
May they for ever silent prove,
Nor speak, till they have learnt to praise.

F I N I S.

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